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# Castro Foes Humanists

By John Chamberlain

When Fidel Castro goes, and the various anti-Castro Cuban factions begin their postrevolutionary struggle to reconstitute the fabric of Cuban life, the world should benefit from the fact that all the anti-Castro leaders are old-fashioned humanists when it comes to respecting the individual.

Even Manuel Ray, whose economic philosophy hardly differs from Castro's own, cannot stand the idea of enforcing economic decision by sending opponents to prison or the firing wall.

As for Manuel Artime, head of the movement for revolutionary recovery and leader of the ill-fated landing at the Bay of Pigs, he is that strange thing in the modern revolutionary world, a Christian who really lives by the tenets of his faith.

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I LIKE ARTIME because he broke with Castro not because Fidel was a Marxist but because he was a liar. This was the action of a human being, not an ideologue. When he was still in the Castro movement, Artime was a manager in Oriente Province for the government's national agrarian reform institute.

At one point he was asked to help mislead Cuban businessmen about the "people's stores" that were being organized by the Castroites in the rural districts. The idea was to reassure the business-



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men that the stores would be limited to the countryside.

But behind this mollifying propaganda there was a plot to use the stores as fronts both to control the rural zones for communism and, later, to push on into the cities.

Artime revolted against the duplicity of the whole business, and forthwith wrote a letter of resignation to Castro. "Be sincere with your people, Castro," Artime said. "Tell them that all business will be controlled by the state or will be forced towards bankruptcy because of state competition."

As for himself, Artime announced to Castro that he refused "to lie to the men of industry and those who dream of investing in new industry."

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IT WAS THE CIA that botched the Bay of Pigs invasion, not the Artime leadership, if Haynes Johnson's new book, "The Bay of Pigs: The Leaders' Story of Brigade 2506," is accurate.

For that matter, the revered Jose Marti, who sparked the Cuban rebellion against Spain in the 1890s, was no military genius, either. Yet Marti's humanistic words were what inspired some good generals to fight intelligently.

In a recent column I quoted Cubans as saying there would have to be three revolutions to restore freedom in Cuba. The first, Manuel Ray's, would be to install "Fidelismo without Fidel."

The second, Artime's, would be to restore political democ-

racy. And the third, that of the libertarians, would be to revive the constitution of 1940 which was a manifesto for economic as well as political freedom.

Well, that is what Cubans in Miami are saying. But it is pointed out to me that this does Artime an injustice. Said Artime, just last March, "I believe in a document that symbolizes the sovereign will of our people. This document represents the return of law and order; it represents the protection of individual rights . . . this document is the constitution of 1940."

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SPEAKING of humanism, it should be practiced in a more even-handed way by our own government in its treatment of anti-Communist exiles.

Our State Department does not persecute Artime, which is a tribute to its common sense. But Washington does discriminate against other political refugees.

There is Haviv Scheiber, for instance. Scheiber, who is general secretary of the so-called Anti-Communist International, which has been helping some anti-Castro factions, is threatened with the loss of a permit to stay in this country.

Deportation would land him in Israel, where he is persona non grata because he has called the Israeli agricultural settlements "Marxist."

That he could be wrong in this can be legitimately argued, but is it the State Department's business to discriminate against a political refugee because he persists in saying what he thinks?

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